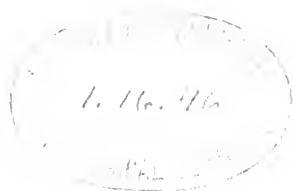


Hiram D. Arms

Historical Notes
of the
Congregational Churches
in New London
County

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HISTORICAL NOTES

OF THE

Congregational Churches

IN

NEW LONDON COUNTY,

From 1836 to 1869,

Presented to the Conference at Montville, October 12th, 1869.

BY

HIRAM P. ARMS,

Pastor of the First Church in Norwich.

NORWICH :

PRINTED BY WILCOX & DAVIS.

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**Psalm 48:12,13—Walk about Zion, and go round about her,
tell the towers thereof.**

**Mark ye well her bulwarks, consider her palaces, that ye may
tell it to the generation following.**

Since it was my privilege to become a resident of this county the index on the dial plate of time has moved forward one-third of a century. This marks the age of a whole generation. It equals the period of our Savior's sojourn on the earth. The world in all its important interests, material, intellectual, social and religious, has kept pace with the onward movements of time.

The Conference of the Congregational Churches of New London County has requested me to give some account of the progress of these churches, as it has fallen under my own observation during the last thirty-three years. In pursuance of this appointment I invite you to-day to accompany me in a walk about this portion of our Zion, to mark her bulwarks, consider her palaces, and make note of them for the coming generation.

We will take them in the order of their seniority, hence we begin with the

First Church in New London.

It was organized in 1650. At the beginning of the period under review, in 1836, the Rev. Abel McEwen, D. D., was its pastor, then in the vigor of his manhood. After a

successful ministry of 50 years he was relieved from active service by the settlement of a colleague, the Rev. Thomas P. Field, D. D., the present pastor. Four years later he went to his rest.

Dr. McEwen was one of the pioneers in the work of Home Missions, and was identified with most of the movements in the State for the extension of sound learning, pure morality, and vital piety.

Under his ministry his parish erected a substantial church edifice of granite and furnished it with a new organ. Though the church has sent out a large colony, its numbers are not essentially diminished.

The apparent decrease in the table which follows is believed to be due to the correction of the catalogue, and the erasure of the names of members long absent.

First Church in Norwich.

ORGANIZED 1660.

Has had six pastors, giving to each an average of 36½ years. The present church edifice was built in 1801, remodeled in 1846, and since thoroughly repaired, and a new organ introduced. In 1852 Mrs. Gen. William Williams presented to the society a lot of ground with a brick store upon it, adjacent to her paternal homestead. On this they erected a chapel of brick, containing a commodious lecture room, and a study. In the latter is deposited a pastoral library, the gift of a few liberal-minded individuals. It has no fund for replenishing it.

The congregation on the Sabbath has regularly increased, till the house is becoming too strait for it.

The Sunday School has grown in numbers and efficiency. The church has been largely replenished from this source. God has blessed the church with six seasons of refreshing. Those of 1842 and 1867 were most extensive.

The reliance for home evangelization is mainly on a band of Christian females, who visit monthly more than four hundred families. The church has in this time raised up twelve ministers, and has several more in training.

First Church in Stonington.

ORGANIZED 1671.

Has been diminished by sending out two colonies, one in 1843 to the church at Pawcatuck, and one in 1851 to the church at Mystic Bridge. Five revivals are reported, the most extensive in 1842, which added to the church 45 members. Two pastors have been dismissed. The Rev. Paul Couch is at present the stated preacher.

Church in Old Lyme.

ORGANIZED 1663.

Has dismissed one pastor, Rev. Chester Colton. The present incumbent, Rev. Davis S. Brainard, is in the 29th year of his pastorate.

Church in Preston.

ORGANIZED 1698.

Has dismissed two pastors, and is now vacant. Within the last four years, under the pastorate of the Rev. A. H. Wilcox, the church has been greatly revived and the parish strengthened. The house of worship has been thoroughly repaired, a new parsonage built, and the salary of the pastor doubled. The society has a fund of \$6,850, established in 1784. So long as this fund was their main reliance they languished. Since they have put their own hand to the work, and drawn liberally from their private resources, the Lord has blessed them abundantly. The congregation has largely increased, and many have been gathered into the church. In four years it has increased 65 per cent. A steady progress has also been made in the temperance reform.

Church in Lebanon.

ORGANIZED 1799.

Two of its three pastors during the time under review, were dismissed, and have since entered into their rest, viz. Rev. Edward Bull, and Rev. John C. Nichols. The present pastor, Rev. Orlo D. Hine, is in the 14th year of his pastorate. God has blessed the church with frequent revivals, the

last of which, in 1867, brought into it 45 members, many of them heads of families.

This parish, in common with most of our rural parishes, has to contend with a constant draft upon its strength by emigration. It has furnished six men for the ministry. Not all its emigrants forget the old homestead. One of them, accustomed to such acts of beneficence, has recently endowed a pastoral library, with a fund of \$1,000. The society has erected a parsonage and a building for the accommodation of the pastoral library and study.

They have a permanent fund of \$7,000, and pay a salary of \$900 with the use of parsonage.

Church in Colchester.

ORGANIZED 1703.

Has, since 1836 maintained a constant and healthful growth. Four other denominations have planted churches within the limits of the parish. Meantime the attendance upon the Congregational Church has largely increased. A new church edifice was built in 1842 and repaired in 1867. A convenient chapel has also been erected. Four pastors have been dismissed, three of whom have gone to their rest. The present incumbent, Rev. Samuel G. Willard, was installed in September, 1868, on a salary of \$2,000. The Sunday School has been very efficient in preparing the young for church fellowship. There have been five seasons of religious revival, which added largely to the membership of the church. Under the present pastorate a number have been gathered into the fold of Christ.

Church in Groton.

ORGANIZED 1705.

Has had in the last 33 years 4 pastors, two of them dismissed, and one, Rev. Samuel W. Brown, gone to his reward. The present pastor, Rev. Joseph E. Swallow, was installed in 1867. During the past year the church has re-fitted and beautified its house of worship, and is in a state of general prosperity.

Church in Franklin.

Last autumn the church commemorated its 150th anniversary with appropriate services.

Since 1836 a new church edifice has been built and demolished, and a much better one erected, on a more eligible site. A parsonage has also been recently built and presented to the society by the late Ezra Chappell, Esq., of New London. In 1852 the venerable Dr. Samuel Nott passed away, in the 99th year of his age, and the 71st year of his pastorate. He had a salary of £100, (\$333.33) and a settlement.

The population of the town is less than it was 33 years ago, and the attendance upon public worship, which has increased of late, is probably not greater than it was then. The parish has lost much by emigration. Five revivals of religion, two of them of great power, have added much to the strength of the church. Four-fifths of the congregation are in the Sunday School. The present pastor, Rev. Franklin C. Jones, was ordained in February, 1863. During the present autumn the remains of the Rev. Samuel Nott, one of the first Missionaries of the American Board to India, were interred in the parish cemetery, by the sepulcher of his father.

Church in Griswold.

ORGANIZED 1720.

Has had three pastors since 1836, two of whom were dismissed. The present pastor, the Rev. Bennett F. Northrop, has been in office sixteen years.

Emigration and death have made serious inroads upon the parish. The society has a fund of between eight and nine thousand dollars, and pays a salary of \$600. The Sunday School embraces most of the congregation. A revival of religion in 1867 added 28 to the church. Two ministers have been raised up. Amidst many discouragements the pastor has reason to know that his labor is not in vain in the Lord.

Church in Montville.

ORGANIZED 1721.

Since the year 1836 this church has been without a

settled pastor. Their spiritual interests have suffered in consequence. The congregation has diminished. They have enjoyed no general revival since 1842. Recently, however, their affairs present a more hopeful aspect. Their house of worship, built in 1847, has been thoroughly repaired, a new organ introduced, and a convenient parsonage erected.

The Sunday School embraces almost the entire congregation. The Rev. William M. Birchard is the stated preacher. If the friends of Christ in Montville will continue to labor as they have begun, to strengthen the things that remain, the blessing of the Lord will descend upon these pleasant hills like the dew upon Hermon.

Lisbon, Newent Society.

ORGANIZED 1723.

In 1855 the Rev. Levi Nelson, after a pastorate of fifty-one years, was received up on high, in the 77th year of his age. He was "an able divine, an impressive preacher, a good man, faithful to his trust." The pulpit is at present supplied by Rev. John Haskell, as stated preacher. In 1858 the venerable old meeting-house, the last representative, in this region, of the antique style of church architecture in New England, was demolished, and a modern structure took its place.

Church in East Lyme.

ORGANIZED 1724.

This is one of our feeble churches, and is at present without a pastor. The Rev. Joseph Ayer, recently dismissed, has a call to another settlement, in a ripe old age of 76 years.

The society has a substantial church edifice built of stone, by the liberality of the late Nathaniel L. Griswold, Esq., of New York, a grandson of the first pastor of the church, the Rev. George Griswold. The parish has also a fund of \$5,000 for the support of the gospel, \$3,000 of which were contributed by the family of George Griswold, Esq., also a descendant of the first pastor. Such examples of liberality

commend themselves to imitation. It is due to our feeble churches, that those who forsake their paternal acres to seek wealth elsewhere, in like manner remember the home of their childhood.

Lyne. (Hamburg.)

ORGANIZED 1727.

The Rev. Enoch F. Burr, D. D., is in the 19th year of his pastorate.

North Stonington.

ORGANIZED 1727.

Has had three pastors—is at present vacant.

Westchester.

ORGANIZED 1729.

This church has a permanent fund of \$9,000 and pays a salary of \$650. Rev. Hiram Bell is stated preacher.

Lebanon—Goshen.

ORGANIZED 1729.

This is a working church. Most of its members attend the weekly prayer meeting. No spirituous liquors are sold in the parish, and very few addicted to the use of them. The Sunday School nearly equals the congregation. Frequent revivals have given efficiency to the church. Four pastors have been dismissed, two of whom have since died. The present pastor, Rev. Daniel B. Lord, was ordained Oct. 1868. The parish has built a house of worship, and is erecting a convenient parsonage.

Bozrah. (New Concord.)

ORGANIZED 1739.

Except six years from 1812 this church has had no pastor. For eleven years past the Rev. N. S. Hunt has been the stated preacher. Three new societies have been formed within the limits of the parish, and yet the old society more than holds its own. Three ministers have been raised up.

Grassy Hill. (in Lyne.)

ORGANIZED 1757.

The Rev. Wm. A. Hyde, installed in 1867, is the only

pastor since 1826. The parish contains 23 families, all native born, with a church membership of 49. Most members of the Sunday School are hopefully pious, and all pledged to temperance.

Norwich, 2d.

ORGANIZED 1760.

In 1864 the Rev. Alvan Bond, D. D., after a successful pastorate of 29 years, resigned his charge, and was succeeded by the present pastor, the Rev. Malcolm M. G. Dana. During the period under review the society has erected a church edifice of granite, built a parsonage, procured a new organ, and increased their pastor's salary from \$1,000 to \$3,000 and use of the parsonage. In 1848 Dea. Joseph Otis, of this church, founded a public Library, also a pastoral library, and provided a commodious brick building to contain them. The church has been blessed with five general revivals of religion which have added to its numbers and efficiency. Its members sustain a Mission Sunday School, and in connection with the Broadway church, support a city Missionary. It has furnished five ministers.

Sprague, (Hanover.)

ORGANIZED 1766.

This church has enjoyed the labors of three pastors, two of whom were dismissed, and one died. Rev. Luther S. Barber is at present stated preacher. The church has been refreshed by frequent revivals.

Lebanon, (Exeter.)

ORGANIZED 1773.

For the last 21 years this church has been under the charge of its present pastor, the Rev. John Avery. A new house of worship was built in 1845, and in 1852 a parsonage was procured, with 12 acres of land. The congregation has somewhat diminished with the decrease of population in the parish, which is about 20 per cent in 20 years, yet the membership of the church has greatly increased. Four revivals of religion have yielded precious fruit.

Exeter shows a good war record. Out of a population of 351 forty-one entered the army as privates. Four of them rose to the rank of Captain, one to that of Hospital Steward, and one became chief Surgeon of his regiment.

This field indicates faithful and persevering culture.

Church in Salem.

ORGANIZED 1725.

Rev. Charles Thompson, pastor of this church, died in 1855, a godly man, and a faithful pastor. The pulpit has since been supplied by stated preachers. The Rev. Lent S. Hough has recently entered upon his labors here with much promise of success. A new parsonage has been built.

Church in Ledyard.

ORGANIZED 1819.

The Rev. Timothy Tuttle, pastor of this church from the time of its organization, after fifty-three years of faithful and self-denying labors, entered into his rest. On a salary of \$300, added to the cultivation of a little farm, Father Tuttle surrounded himself with the comforts of life, and exercised a liberal hospitality. The church owes much to the liberality and personal influence of one of her non-resident sons. We love to note such instances of filial regard.

The present pastor, the Rev. Charles Cutting, was ordained in June, 1868. He has been permitted to reap an abundant harvest from the good seed sown by his predecessor. A wonderful work of God's grace pervaded the parish during the last autumn and winter. The whole congregation, with few exceptions, including many heads of families, were gathered into the church, thereby more than doubling its membership. The Sunday School—which embraces the whole congregation—takes the place of the afternoon service. No intoxicating liquor is sold, and little, if any used in the parish.

The friends of Zion have cause for special thanksgiving to God for his great goodness to the church in Ledyard.

Church in Jewett City.

ORGANIZED 1825.

Since 1836 this church has had five pastors. The Rev. J. W. Tuck, the present pastor, was installed in May, 1866. A new church edifice was built in 1867 at a cost of \$15,000, and nearly paid for. In 1856, a fund was created for the support of the gospel, amounting to \$8,000. The temperance cause here receives a very efficient support. The church has furnished two foreign missionaries.

Church at Norwich Falls.

ORGANIZED 1827.

After an existence of 15 years, in which it accomplished much good, was in 1842 disbanded and absorbed in the neighboring churches. The enterprise was begun and carried forward by a few earnest, large-hearted Christian men, most of whom rest from their labors. Among them were the Hon. Charles W. Rockwell, William C. Gilman, and William P. Greene. The house of worship was afterward sold for a nominal price to the Methodist church, which continues to occupy it.

Church in Bozrahville.

ORGANIZED 1828.

Though one of the least of the tribes of our Israel, is among the foremost in point of zeal and efficiency in the work of the Lord. This church has never had a settled pastor, but has relied upon stated preachers. The present is the Rev. William Goodell.

Their house of worship was burned in 1862, and was re-built the following year. A tried friend of the church has recently presented them with an organ. The prayer meetings are a power. Much has been accomplished by means of personal labor with individuals. The Sunday School has furnished to the church, since 1836, one hundred members. A good record for a church without a pastor.

Church in Mohegan.

ORGANIZED 1832.

Since the dismissal of Rev. Anson Gleason in 1848, has

had no settled pastor. Rev. Clarendon F. Muzzy is stated preacher. A revival in 1842 added 22 to the church. The congregation is composed in part of Indians. The church owes much to the personal services of Gen. Wm. Williams.

Stonington, Second,

ORGANIZED 1833.

The Rev. Edward W. Gilman, their fourth pastor, was installed in 1864. A good house of worship was built in 1837. A chapel is in the process of erection. The society has also a valuable parsonage. They pay a salary of \$1,800; appropriate annually \$100 to the pastoral library, and give liberally to public charities. While they thus devise liberal things God prospers them. Eight revivals are reported during the last 33 years, two of them under the present pastorate, adding 62 members to the church. Three ministers have been raised up.

Church in Greenerille,

ORGANIZED 1833.

Under the continued blessing of God, and with frequent revivals of religion, has maintained a steady and healthful growth. During the year past they have enlarged their house of worship and introduced an excellent organ. Their chapel, formerly occupied by Unitarians, has also been recently made larger. The Sunday School has been found an important auxiliary to the church. One of our ablest foreign missionaries, the late Rev. Wm. Aitchison, was raised in this church, as was also its present pastor, the Rev. Robert P. Stanton.

New London, Second,

ORGANIZED 1835.

The Rev. G. Buckingham Wilcox, the fourth pastor, was installed in 1859.

A church edifice was built in 1834, re-fitted at a heavy expense in 1868, and the same year consumed by the torch of an incendiary. Nothing daunted, the society resolved at once to re-build in a more eligible position and of more en-

during material. A beautiful structure of granite, overlooking the city, is nearly completed, at a cost of \$85,000. Near by is a commodious parsonage, recently purchased and enlarged. Adjoining the church is a commodious chapel. The church sustains four Mission Schools, one of which has a fine brick chapel. The expense of these enterprises has been met with a liberal spirit. Four general revivals have been enjoyed in the last twelve years, the most extensive in 1867, in which 68 were added to the church. The Sunday School, under the Superintendence of Hon. H. P. Haven, is the largest in the county and is regarded as a model, in point of management and efficiency. Four ministers have been raised up, and two more are in a course of Theological study. A live church.

Preston, Long Society.

ORGANIZED 1837.

After sustaining worship for about twenty years, this church was absorbed by adjacent churches.

Norwich, Broadway.

ORGANIZED 1842.

With 112 members, mostly from the Second Church. In October, 1845, they entered their new house of worship on Main Street. In September, 1854, this house was destroyed by fire. In 1857 they entered their present commodious church on Broadway. They have had a rapid growth, and have come to be the largest church in the county. The Rev. Daniel Merriman, their third pastor, was ordained in September, 1868, with a salary of \$3,000 and use of parsonage recently procured. This church has a pastoral library, founded by one of its members. It sustains a Mission Sunday School, in a chapel erected by the same person. In connection with the Second Church it employs a City Missionary, the Rev. Samuel Hopley, who is doing an important work.

The educational interests of the city are largely indebted to the labors of the late pastor of this church, the Rev. John P. Gulliver, D. D.

Church in Pawcatuck.

ORGANIZED 1863.

The house of worship, built in 1849 for \$5,000, and refitted at a cost of \$10,000 in 1868 is in the town of Stonington. The people are mostly on the other side of the river, in Westerly, R. I. The enterprise of this flourishing village does not expend itself on personal aggrandizement, but is seen in public improvements, in schools, in a first-class hotel, and in houses of worship, one of which, at least in point of taste and convenience, with its excellent organ, will compare favorably with any similar structures in our cities. Until 1860 this church was aided by the R. I. Home Missionary Society.

The Rev. Edward W. Root, their second pastor, was installed November, 1868; salary \$1,500.

A revival in 1868 added much strength to the church. The other churches in the village, Baptist, Methodist, and Episcopal, all cordially co-operated in this revival, and shared largely in its fruits.

Mystic Bridge.

ORGANIZED 1852.

Built a house of worship in 1847, another in 1860, which was enlarged in 1867. During the seventeen years of its existence this church has enjoyed six seasons of special revival, the last of which, in 1868, added 30 to its membership. The Young Men's Christian Association, sustained by the different churches in the village, is doing a good work in the neighboring districts. Rev. William Clift, the fourth pastor, was installed March, 1869.

Fitchville, (Bozrah.)

ORGANIZED 1854.

This church has never had a settled pastor. Just before its organization, Asa Fitch, Esq., erected at his own expense a beautiful church edifice, and provided for the maintenance of public worship so long as he lived. Since his death, in 1865, the house has been closed and the congregation dispersed.

Eagleville, Sprague.

ORGANIZED 1866.

Taftsville, Norwich.

ORGANIZED 1867.

These churches are yet in their infancy. Their growth depends, under God, upon the success of the manufacturing interests in the villages where they are planted. One minister, the Rev. William A. Benedict, at present has charge of them both.

The following is a list of the pastors of these churches during the period under review:

* Indicates deceased.

- | | |
|-------------------------|-----------------------|
| * ABEL MEWEN, D. D., | ENOCH F. BURR, D. D., |
| THOMAS P. FIELD, D. D., | MIRON N. MORRIS, |
| HIRAM P. ARMS, D. D., | STEPHEN HUBBELL, |
| PETER H. SILAW, | DANIEL G. SPRAGUE, |
| NEHEMIAH B. COOK, | SPOFFORD D. JEWETT, |
| * CHESTER COLTON, | ISRAEL T. OTIS, |
| DAVIS S. BRAINARD, | * JOSHUA R. BROWN, |
| NATHAN S. HUNT, | * ELLIAH W. TUCKER, |
| AUGUSTUS B. COLLINS, | AARON R. LIVERMORE, |
| ASHER H. WILCOX, | DANIEL B. LORD, |
| * EDWARD BULL, | WILLIAM M. BIRCHARD, |
| * JOHN C. NICHOLS, | WILLIAM A. HYDE, |
| ORLO D. HINE, | ALVAN BOND, D. D., |
| * LYMAN STRONG, | MALCOLM M. G. DANA, |
| * JOEL R. ARNOLD, | * JAMES A. HAZEN, |
| ERASTUS DICKINSON, | JOHN S. WHITMAN, |
| LUCIUS CURTIS, | JOHN AVERY, |
| SAMUEL G. WILLARD, | * ELI HYDE, |
| * SAMUEL NOTT, D. D., | * CHARLES THOMPSON, |
| GEORGE J. HARRISON, | * TIMOTHY TUTTLE, |
| JARED R. AVERY, | CHARLES CUTTING, |
| FRANKLIN C. JONES, | * GEORGE PERKINS, |
| WILLIAM R. JEWETT, | WILLIAM WRIGHT, |
| CALVIN TERRY, | THOMAS L. SHIPMAN, |
| BENNETT F. NORTHROP, | HENRY T. CHEEVER, |
| SPENCER F. BEARD, | JEREMY W. TUCK, |
| * LEVI NELSON, | * JOEL W. NEWTON, |
| DAVID BREED, | THOMAS K. FESSENDEN, |
| HERMAN L. VAHL, | ANSON GLEASON, |
| FREDERICK GRIDLEY, | J. ERSKINE EDWARDS, |
| JOSEPH AYER, | WILLIAM CLIFT, |

EDWARD W. GILMAN,	JOHN P. GULLIVER, D. D.,
ALPHONSO L. WHITMAN,	DANIEL MERRIMAN,
CHARLES P. BUSH, D. D.,	EDWARD W. ROOT,
ROBERT P. STANTON,	WALTER R. LONG,
J. M. MACDONALD, D. D.,	* CHARLES H. BOYD,
* ARTEMAS BOLES,	* SAMUEL W. BROWN,
TRYON EDWARDS, D. D.,	JOSEPH E. SWALLOW,
G. BUCKINGHAM WILLCOX	GEORGE H. WOODWARD,
WILLARD CHILD, D. D.,	* CHARLES E. MURDOCK.

The churches have employed, as preachers, for a longer or shorter period the following ministers, in addition to the pastors named above :

* JOHN HYDE,	JOHN HASKELL,
* JOHN W. SALTER,	OLIVER BROWN, Jr.,
EDWARD ELLS,	H. C. HAYDN,
WM. P. AVERY,	R. BAYARD SNOWDEN,
T. D. P. STONE,	WILLIAM E. DICKINSON,
* OLIVER BROWN,	THOMAS M. BOSS,
* STEPHEN HAYES,	JOSEPH HURLBUT,
GEORGE CRYER,	PHILO JUDSON,
DEWITT C. STERRY,	CHARLES L. AYER,
PHINEAS CRANDALL,	* JACOB ALLEN,
* WILLIAM MITCHISON,	ROBERT SOUTHGATE,
WILLIAM W. BELDEN,	* ELI HYDE,
JOSEPH A. SANTON,	BENJ. B. HOPKINSON,
* ERASTUS RIPLEY,	NATHANIEL MINER,
* SALMON CONE,	LENT S. HOUGH,
* ALPHA MILLER,	PAUL COUCH,
GEORGE H. WOODWARD,	ANDREW C. DENISON,
SYLVESTER HINE,	S. G. W. RANKIN,
HARVEY BUSHNELL,	HIRAM BELL,
PHILIP PAYSON,	WILLIAM A. BENEDICT,
JAMES A. MOORE,	HIRAM TRACY,
DANIEL C. TYLER,	CLARENDON F. MUZZY,
SAMUEL GRISWOLD,	THOMAS TALLMAN,
* EBENEZER W. ROBINSON,	* ROSWELL WHITMORE,
LUTHER H. BARBER,	STEPHEN CROSBY.
LEWIS JESSUP,	

Of the eighty pastors, twenty are deceased, twenty are still in the pastoral office in this county. There have been 63 installations, and 51 dismissals. Twenty-one churches have pastors, twelve have stated preachers, three are vacant. Only 44 churches in the state have the same

pastors which they had ten years ago. Eleven of these are in this county.

Some of the men whose names are starred on the foregoing catalogue are worthy of a more extended mention. But my limits forbid. Their praise is in all the churches, and their record is on high. Nor in extolling them have we any occasion to disparage the younger men who have entered into their labors. Our pulpits were never more efficiently manned than they are to-day. It would be a reproach to our young ministers were it otherwise. They have the experience of the past to guide them, facilities for training and helps in their work unknown to the fathers. The world moves, and the Christian ministry may reasonably be expected to move with it.

The perfect harmony and christian fellowship which have characterized the ministry of this county, is due, in no small measure, to their monthly meeting. They here take each other by the hand, discuss points of difference, take fraternal counsel, bow together at the throne of grace, and learn by experience what is meant by "communion of saints."

From the survey which has here been taken, it appears that seven new churches have been organized, and two have become extinct.

In the year 1836, the whole number of communicants in these churches, as near as can be ascertained, was 3,557. They now report 5,200, an increase of 1,643, or 46 per cent. The increase of population for twenty years, from 1840, was 41 per cent. If we except the Roman Catholic immigration, it is believed that the increase of all our evangelical churches is in advance of the population.

Of the churches organized previous to 1836, the following table shows the increase or decrease :

1836 1869 Per Ct.

New London, 1st.....	310	265	-11
Norwich, 1st.....	171	209	+55
Stonington, 1st.....	79	95	+20
Old Lyme.....	171	182	+6
Preston.....	116	115	-1
Lebanon.....	121	193	+56
Colchester.....	239	277	+15
Groton.....	56	126	+125
Franklin.....	104	138	+33
Griswold.....	183	126	-31
Montville.....	141	96	-32
Lisbon.....	106	93	-12
East Lyme.....	56	71	+27
Lyme, (Hamburg).....	82	129	+57
North Stonington.....	94	112	+19
Westchester.....	56	109	+95
Goshen.....	60	87	+46
Bozrah.....	106	61	-43
Grassy Hill.....	55	49	-11
Norwich, 2d.....	367	429	+17
Sprague.....	68	105	+54
Exeter.....	40	98	+145
Salem.....	36	68	+89
Ledyard.....	75	131	+78
Jewett City.....	73	133	+83
Bozrahville.....	35	41	+16
Mohegan.....	57	48	-16
Stonington, 2d.....	141	232	+65
Greenville.....	141	169	+19
New London, 2d.....	150	383	+155

* Indicates increase, — Indicates decrease.

Twenty-two have increased, eight have been diminished. The largest per centage of increase is in New London 2d; next is Exeter, which, with a decrease of population 20 per cent., has added to the church 145 per cent. This is one of the fruits of a permanent and efficient ministry. If our young ministers would more generally be content to toil on in the sphere to which the providence of God assigns them, though limited in extent, they would have the satisfaction of seeing the fields about them whitening for an abundant harvest, and in the end would purchase to themselves a good degree.

Most of the parishes have largely increased the salaries of their ministers. The average, about \$1,200, is more than the highest paid thirty-three years ago. In some parishes the salaries are still unreasonably, unjustly small. This

is specially true of those which rely mainly upon permanent funds.

The aggregate of public charities reported for 1868 is \$27,355 80.

Twenty-six new houses of public worship have been erected. Several have been refitted and enlarged. To these may be added three mission chapels in our two cities.

Fourteen parsonages have been provided.

Four pastoral libraries have been founded. There is demand for more.

The period under review has been characterized by the constant indwelling of the Holy Spirit, indicated by the christian fellowship and healthful growth of this sisterhood of churches, together with the frequent reviving of their graces and the increase of their numbers. At the same time there is within the limits of the county a mass of people who are not reached by any saving influences of the gospel. They neglect public worship, desecrate the Sabbath, profane the name of God, scoff at the truths of Christianity, addict themselves to vicious indulgence, to the slavery of the basest appetites, and sink themselves far below the better class of heathen. How to bring the gospel to bear upon these men is a problem which awakens much anxious thought and earnest discussion.

The experience of our churches has taught them to put a high value upon the ordinary means of grace, the preaching of the word, the prayer meeting and family visitation.

Some of them have held a series of religious meetings of several days continuance with very great spiritual benefit. Many have been induced by means like these to join themselves to the Lord.

Our experience has demonstrated another fact, viz., that persons of upright lives, trained in christian families, and habitual attendants upon public worship, when they openly espouse the cause of Christ, are less liable than others to fall away. One of our churches reports, "That nearly all the persons hopefully converted here two years ago, who did not previously sustain a good moral character, have gone

back to their evil ways. Some of the most remarkable conversions, as they were called at the time, turned out to be remarkable apostacies, and strong drink has been the principal cause of it."

The experience of other churches it is believed would prove that while some men of vicious lives, suddenly converted, run well, very many, not to say most of them, go back to their old courses.

The history of these churches proves that permanent funds, like the law, are good, if a people use them lawfully. They afford useful help to feeble societies, and so subserve the interests of true religion. But where they constitute the sole or main reliance, they are a positive damage. Men attach little value to that which costs them nothing. If, therefore, you would crush out the vitality of a church able to sustain itself, impose upon it a permanent fund sufficient to meet all its expenses.

The churches of this state had long felt the need of some closer bond of union. In the autumn of 1867 a convention was called at New Britain to consider this subject, which after due deliberation organized a general conference of Congregational churches of Connecticut, to be composed of delegates from county conferences and other ecclesiastical bodies, in the ratio of one delegate for every three hundred members.

The General Association, which is a clerical body, has transferred to the conference the management of Home Missions, Home Evangelization, the *Windsor Fund*, correspondence with other ecclesiastical bodies, everything which pertains to the general welfare of churches. Thus, a movement in the right direction, the promise of much good. It marks one step towards success.

To those of us who are soon to close our labors, it is gratifying to know that the present membership of our churches is no whit behind the generation which preceded them, in devotion to the work of the Lord and active

*The Conference is no longer a matter of experiment. The second annual meeting, held at Rockville, October 26, demonstrates its perfect success.

endeavors to advance his kingdom. They have more liberality in giving, more ability to give, a better understanding of God's truth, and hence more fellowship with Christians of other name.

On bidding adieu to the past, we commend to those who come after us and who enter into our labors, the interests of these churches, the training of the children for Christ, the gathering into the fold of the Good Shepherd our home born population, and the evangelization of the thousands who from the old world are every year thrown upon our shores. We commend to them the diffusion of the gospel among all nations.

We have made a beginning. Our methods of labor are imperfect, they may need to be revised. To achieve the full triumph of the cross, demands a large increase of liberality, zeal and devotion to the work of the Lord.

As we surrender our trust to other hands, we do it in the confident assurance that they will bring to it greater wisdom, richer resources, and more entire consecration to the common cause, till the earth shall be filled with the knowledge of the glory of the Lord.



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